2: Williams E, G-5 (1923-1925) 1928
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However, it is possible that the magic-maker, particularly the sorcerer, may sometimes succeed in bringing about the result he aims at. This might happen in either of two ways—directly, by the use of really harmful substances, or indirectly, by suggestion. If he use any harmful substance which has a demonstrable effect on the victim, it may fairly be argued that from our point of view he has abandoned the role of sorcerer for that of poisoner; but we may proceed to discuss this aspect even if by strict definition it should be excluded from the subject.

It is often maintained that natives hold the secret of many genuine poisons, and sometimes that the sorcerer is an out-and-out poisoner. The principal drawback to this view is that those who hold it are commonly unable to produce or identify the poisons which the sorcerer is supposed to use. The same is true of those abortifacient and contraceptive drugs which in the opinion of some observers *must* belong to a native pharmacology which is kept strictly secret from the prying European. One would be disposed to place some credence in this latter opinion if only its exponents could bring to light one really efficacious example. With regard to the poisons which are supposed to be used in sorcery one is tempted to be almost equally sceptical.

There is little doubt that the bush could furnish a number of vegetable poisons of a more or less dangerous nature, and no doubt that the native knows how to avoid some kinds of food which are injurious. But if we are to suppose that any of these substances are used in poisoning it will be necessary to assume that they are of a sufficiently deadly character to be effective in small and unnoticeable quantity. One may mention several of the better-known products which are recognized as poisons by the Orokaiva. First and foremost there is the vine *Anisi* (which belongs to the genus *Derris*), known as 'New Guinea Dynamite' because it is used for killing or stunning fish just as real dynamite is sometimes used by those who care little for the law of the land and less for the ethics of angling.